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This description gives a very imperfect idea of the book. To be fully appreciated it must be closely read.

Probably it will satisfy neither of the extreme parties in the case, but, unless we are entirely mistaken, the historian will find it a book very much after his own heart.

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

STUDIES IN SCOTTISH ECCLESIASTICAL HISTORY IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES. By M. G. J. KINLOCH. London: Simpkin, Marshall, Hamilton, Kent & Co.; Edinburgh: R. Grant & Son, 1898. Pp. xi + 347. 6s., *net.*

THE book begins with the accession of Charles I. in 1625, and ends with the unfurling of the banner of the pretender, James VIII. and III., in 1745. England and Scotland are so tied together in the seventeenth and eighteenth centuries that it is impossible to give an account of the latter without going with considerable detail into the history of the former. The story is told from the point of view of an intelligent and temperate Roman Catholic. He draws his material in part from sources with which Protestant writers have made us familiar, but chiefly from Catholic sources, which impart a freshness to the narrative which it could not otherwise possess.

In a clear and pleasing style, but with a distinct Romanist bias, we are told of the attempt of Charles and Laud to force episcopacy upon Scotland, of the introduction of Laud's liturgy into St. Giles in 1637, of the National Covenant and the Glasgow assembly in 1638, of the war on Scotland which grew into the civil war in England, of the Long Parliament, the Westminster assembly, and the union of Scotch Calvinists and English Puritans under the Solemn League and Covenant, and of the execution of Charles and Laud. The author seems hardly to know how to deal with Cromwell and the Commonwealth. He loses his vivacity and seems anxious to hurry over this part of his story. "The records which describe that mournful period are the records of a national humiliation." He entitles the chapter "The Humiliation of the Land." He is hardly prepared to deny that Cromwell brought order out of chaos, but to his mind "the lull in Scotland during the orderly sway of the Commonwealth was the lull of death." When he reaches the Restoration he is once more in his element. In a graphic way he tells of the horrible struggle between

Charles II. and the Covenanters — "a record of hangings, torturings, mutilations, transportations, and general strife" — of the accession of James VII. and II., and the troubles he brought to Scotland, of the coming of William in 1688, of the revolution settlement in 1689, and of the union of the parliaments under Queen Anne.

The author is at his best when he is describing the intolerant and vindictive temper of the Protestant factions fighting for the mastery on Scottish soil, and the barbarities which characterized Episcopalians and Presbyterians alike. It is not needful, and he seems to have no disposition, to exaggerate or falsify the facts. Grant the facts, and the interest of the Protestant reader lies in seeing how a Romanist will tell them.

Mere curiosity passes on to instruction when the author turns from warring Protestants to the church of which he himself is a member. Of course, all his sympathies are with "the children of the holy see." Throughout, the "vicissitudes and sufferings of the Catholic remnant" are talked about as though the spotless "spouse of Christ" was the innocent victim of unprovoked Protestant hate. Of the horrible immoralities which precipitated the Scotch Reformation he seems wholly ignorant. English Episcopalians and Scotch Presbyterians simply "united in vilifying and torturing the bride of the Lamb." The church "which alone has the gospel and the promises" was overwhelmed by the Scotch "sons of havoc." He finds relief in turning from the bitterness, intolerance, and uncharitableness which animated the Prostestants, from the "battlefield, the strife of tongues, the scaffold, the torture-chamber" in which Anglicans and Presbyterians had been the diabolical and frenzied actors, to a description of the "royal bride," the "King's daughter," in her tribulations, as "she lay crushed under penal legislation and punished for sins she had never committed." In the midst of it all "Rome continued ever mindful of her afflicted northern child." Hardships unspeakable were endured by her Jesuit and other missionaries who, in disguise, labored to reconcile to the mother church the deluded Scotch Protestants. This detailed information drawn from Catholic sources concerning the systematic and persistent attempts of the papacy to retrieve its disasters and to win back its alienated subjects is the most original, instructive, and valuable part of Mr. Kinloch's book.

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